The Brethren's Evangelist.

H. R. HOLSINGER & CO., "LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST, LET US GO ON UNTO PERFECTION." $2.00 per Annum in Advance.

VOL. V. ASHLAND, O., WEDNESDAY, DEC. 19, 1883. NO. 50.

BEECHER, EVOLUTION, SCIENCE AND THE BIBLE.

Being a Reply to Henry Ward Beecher's California Lectures.

BY PROF. J. A. MILLER, D. D., M. D.

"He that is first in his own cause, seemeth just; but his neighbor cometh and searcheth him."—Prov. 18:17.

(CONCLUDED.)

He then told his audience; "Thus evolution comes in and upsets a great deal of theology." Well suppose it does, Beecher years ago told the literary world, that "Theology was only the skin of truth set up and stuffed," and if evolution upsets, it who cares. It has evidently "upset" poor Beecher. Is Beecher therefore only the "skin of truth set up and stuffed?" If so, his most recent stuffing, must have been with the debris of evolution."

He then not only gave us a dual theory of evolution, but he unconsciously admits a tertiary system. He tells us:

I. "That man was evolved from the monkey."

II. The infliction of the curse as represented by Moses, compelling him to earn his bread by the sweat of his brow, was in Beecher's estimation, "The means of making a man of him—of raising him from an animal to a man." These are his exact words. And then:

III. Mother love makes a man of her wayward child, till in after years the child says, "I am what I am, through my mother's patience and love." Now if the compelling of man to "earn his bread by the sweat of his brow," is essential to make a man, Beecher has never had to do this, and therefore cannot be a man. Does this explain the reason why he rejects Moses, at one time, and then quotes him when it meets his convenience.

Then as he has long since ceased to profit by "mother love," it is evident it cannot make at his time of life a man of him. Hence he is shut up to his first theory and must wait for the inherant force of the Gibbon, Gorilla, or Kahau, to elevate him to the dignity of common manhood. I fancy I find a vein of sadness in his illustration of a mother's influence over her wayward child. Could it be that the inner eye of his chilled soul, at that moment turned back to a pious, praying influence over her wayward son, and that in his sad heart he was saying,

"Make me a child again just for to-night."

and let me feel again the protecting, elevating influence of my childhood, mother love, who if here to-night would shed scalding tears of bitter grief over the forlorn condition of her inconsistent, vacillating boy at seventy years of age. There is to my mind no more pitiable, spectacle beneath the sun, than to see and hear, a man who has spent near half a century, in professedly trying to point others to "The lamb of God who taketh away the sin of the world," himself at seventy years of age, standing before an immense audience of Christian people and spreading his hands imploringly towards heaven and uttering the bitter wail, "*What is beyond I know not. One thing I know perfectly well, I am a great deal more anxious and particular about where I am going to, than where I came from.*"

O! my dear reader, is this all there is of faith, hope, joy, comfort, certainty; in this gospel of evolution? Has it no surer consolation, no more definite knowledge, no more inspiring hope, for me, for you, than this. If its devotees must ever exclaim, "What is beyond I know not." If they can only ever be "anxious about the future." If they must ever sit and sing:

"Who can resolve the doubt,
Which rends my anxious breast;
Shall I be with the damned cast out,
Or numbered with the blest."

If evolution presents nothing better than this, its most devoted disciple may soon have to say with Voltaire, "I am about to take a leap in the dark," or with poor! poor!! Beecher as he nears life's last shore "I am only "anxious about where I am going," for "what is beyond I know not." Then turn from this cheerless gospel of evolution, to the "gospel of the son of God," and hear its most eminent expounder say as he nears life's last shore, "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." "Which hope we have as an anchor to the soul both sure and steadfast." For "The spirit itself beareth witness with our spirit, that we are the children of God." Hence "Our life is hid in Christ our God, and when Christ who is our life shall appear, then shall we also appear with him in glory." Here is no axiety about the future; what was before, or "beyond," he *knew* "a crown of life"—"Appearing with Christ in glory." His consciousness of it sealed by, "The spirit of God." I now submit, that the religion of Beecher at seventy years of age which compells him to say, "What is beyond I know not," is one thing, and the religion of Paul is quite another, the one is overshadowed by an impenetrable gloom, and the other is radient with the effulgent sunlight of heaven, reflected from the Jasper throne. The one is full of a delightful bliss here, and big with immortality "beyond," based on the promise of God and witnessed by His spirit. The other is charged with a dismal gloom, from which breaks forth its final despairing wail, which rings along the concave of the sky, and echoes back from the rocks of eternal night, and vibrates on listening ears, sufficient to make all hell stand agast: "*I know not what is beyond, I am anxious to know where I am going.*"

O, let this sad example stimulate every child of God to cling firmly to the truth as it is in Jesus. Never cut loose from the plain truths of your old fashioned Bible. Fold its doctrines to your heart. Exemplify its teachings in your life, and in death shout with the immortal Fletcher: "O for a gale—a gale of grace to waft my spirit home." Or with Paul, "I have kept the faith," and thus be saved from the chilling, blasting effects of a system of ethnology, science, or religion, which leaves its apostles only, "anxious to know where he is going." Poor Beecher! Heaven pity him, and may we all profit by his sad example.

In conclusion, I beg to say, it has been no pleasure to me, to be compelled by the force of circumstances, to thus review the utterances of one whom I have for long years esteemed as a brother in Christ; and it was only when these utterances were at utter variance, nay more; when they were in direct opposition to the letter, spirit and genus, of Christianity, that I consented to take up my pen in reply. That my review is severe, I am free to confess; it must be remembered that I am reviewing the utterances of no ordinary man, made on no ordinary subject; and if legitimate conclsuions drawn logically from his premises are severe, then with him must rest the responsibility. Again, it should be remembered that Beecher, when in that Beecher-Tilton trial, refused to be sworn on the Bible, and when asked why he did so, under oath replied, "Because he had such profound esteem for it;" &c. Compare his oath then, with his California utterances, and then say how much leniency he should expect at the hands of a reviewer. Bible truth is infinitely dearer to me than personal friendship, and when it is maliciously assailed, from the interests involved, the assailant can demand no quarters. He invites a "fair field and no favor." It is then war to the death. Courteous reader Adue.

Strange Facts.

In the Somerset congregation, Somerset County, Pa., about one year ago, Jno. A. Miller was charged by his German Baptist brethren, of preaching to Progressives at their earnest request. Accordingly a council was held and said Miller was notified to be there to answer to the charge. The day of council came and Miller plead guilty to the charge. He said he would not justify himself in what he did, but presented a German and English New Testament, saying that Book justified him in preaching the Gospel to any people who desired to hear him, and he would read it to them in both languages. So he read the Savior's command: "Go preach the gospel to every creature." Then he read from St. Paul's letter to the Thesselonians: "if any among you walk disorderly, hold them not as enemies, but admonish them as brethren." He thought he had only done his duty in admonishing Progressives, if they were ever so disorderly. He then left his case with the church. The elder said if they could not expel him for preaching, they would expel him according to Matthew xviii, for disobedience. Miller said if the church can do so he would have to suffer the consequences. A vote was then taken, and two-thirds of the congregation voted that that they were satisfied with Miller, and would grant him the liberty to preach to progressives in the future when called on to do so, provided he disappoint his congregation when they depended on his services. To this he heartily consented. After this vote wes taken the elder declared they could not hold a lovefeast which had been previously announced. That his hands were locked and that he could not preach with Miller any more.

He changed his mind and did preach and pray with him again; but the announced feast was withdrawn. All else went along quietly for about six months when another council was called. Miller was called but knew nothing of a charg against him, neither did his friends know anything about it, and only a few members being present the elder took up the old charge again in which he had been defeated, and by a majority vote of the few members present cast Miller out of the church for preaching to progressives, not claiming Bible authority for doing this but did it according to annual meeting authority. After this was done forty-seven members declared by their written signature that they would continue to hold Miller in full fellowship as a minister and would meet in the church with him for public worship not interfering with the elder's appointments. But the janitor was instructed to hold the key, and the house was locked but was readily opened several times without using violence. The third meeting however that was held, proved too much for the house to be opened as everything had now been thoroughly fastened, and could not be opened without doing violence to the house. So the congregation held services in a dirty school-room near the church. After this some of the members asked the elder at one of the regular appointments for the liberty to hold meeting again in the church; but he was cut off with a positive refusal. At that same meeting a German Reformed preacher asked liberty to preach in the church, and his request was at once granted. Several weeks ago Miller and the members holding with him, gave the elder and his flock a written offer to purchase one half of the house at an appraised value, as the house is about 100 ft. by 50ft. and would be far more comfortable if a partition was run through the middle, and would then be plenty large enough for both parties as the congregation numbered only about one hundred and eight members before the division; but the elder would not present the offer made before the church. So Miller and his membership have undertaken to build a new church, near the old one, but they were a little surprised after contracting for the ground with a German Baptist preacher whose word was considered as good as his bond, at he had given them choice of several sites at fixed prices, and the members met to decide which of the sites they would take, and then came to article for the most desirable place, when the wife proved to be the owner of the land and positively refused to let the ground be used for a church at any place; not that her husband was unwilling to stand to his bargain, but because of her friends of whom she must have thought more than of her husband had advised her not to give it.

But I will now close by stating that I have very carefully read and re read revised minutes of annual meeting, and found on page 11 under head of dealing with members, if a member commits a public fault an acknowledgement before a single brother, or a few brethren is not sufficient. But he must make a public confession before the assembled church. I observed that in this elder's congregation, the members who had signed their names and had met with the expelled Miller in public worship which was a public offence, were not called upon to make any public confession whatever, before the assembled church, but was simply asked by the visiting deacons if they were sorry. Some answered yes, and many no. But they were all invited to the communion. But, how is this, the elder claimed no gospel authority to expel Miller for preaching but annual meeting authority alone, as I said before I carefully read and re-read minutes and can not find one solitary iota in them to expel a mininister for preaching the gospel to any people regardless of color or race. If they desire to hear it; but on page 30 under head of miscellaneous I find the minutes read as follows, we have positive authority to preach the Word at all times and upon all occasions when called upon to do so.

Now this is exactly to the point what Miller claimed, and pain of expulsion determined to carry out, and yet the elder with one of his co-laborers declares that annual meeting did the work for them. Another thought. Strange this co-laborer expressed himself repeatedly that he did not believe that it was really wrong to preach to progressives at their request, and that he could conscientiously do so himself, and yet he joined the elder in the final visit to Miller's house to cast him out. Strange indeed. I am sure there is a mistake somewhere, as the action of the elder and the reading of the minutes in regard to Miller's case are no more alike than midnight darkness, and noonday sunlight.

Another observation I made is this: I see in annual meeting minutes on page 26 under the head of nonconformity, that the wearing of hats by sisters, the ruffling of dresses, the use of musical instruments the taking of likenesses, the wearing of fashionable beards, with a number ot other things is positively forbidden under pain of expulsion. In this elder's congregation, preachers, deacons, laymembers guilty for years of trampling those sacred laws of annual meeting under their feet, came and surrounded the communion tables and were served by the elders without the least shadow of displeasure or restraint, without confession or repentance for their overwhelming, and oft repeated transgressions. Did not the guilty transgressors enjoy all the church privileges with impunity; but the innocent preacher, not guilty of violating either annual meeting rule in regard to preaching nor the Gospel, is utterly cast out of the church and held by the elder as a heathen man and a publican.

The foregoing observations are facts that cannot be denied, but be proved by many witnesses, and have actually gone into the history of the Summit congregation of the German Baptist church. I have been an eye witness, and a careful,

OBSERVER.

From Maple Grove Colony, Kansas.

The division or seperation has been accomplished at last, in this congregation. There were some of us that strove against division, and did all we could to keep a union in this church; but to no purpose. There were still some discontented ones, who were croaking about mandates of Annual Meetings, but not saying much about the commands of the Savior. Finally, they sent for three ministers, one being an Elder, to engage in that pretentious kind of work, that has been going on in nearly every congregation in the east. I call it pretentious because they pretend to expel that portion of the members from the church, who want to take the "word of God" for their creed. We claim that we still remain in the true old Brethren church, I was very much surprised at one of the said ministers being engaged in such a calling; I own I had a more exalted opinion of him. Some of the men who are engaged in the above calling, I fear feel exalted, and think they are of high degree. A certain poet says of such:

"False are the men of high degree,
The baser sort are vanity;
Laid in a ballance both appear
Light as a puff of empty air."

We held a communinon after the German Baptist feast was over. The brethren saw fit to elect one minister, the lot falling upon brother Hougham. Also two Deacons, viz: Brethren John Murphy, and Sylvester Swart. Elder Arnsberger, of Guide Rock, Neb., was at our feast, and brother Brumbaugh, a minister from Jewel county.

Brother M. Lichtg has had to work alone for some time, borne very patiently all the slights and persecutions that the conservative brethren see fit to inflict upon him. He returns nothing but Christian love to all; but there are yet a few true loving Christian ones among them, who show by their walk that they wish to follow Christ. They treat us kindly and attend our social meetings, which we still have every Saturday night. We have good, interesting meetings.

CARRIE HOLSINGER.

Bell. Kansas.